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a belief so common and so wide-spread that it cannot be entirely groundless. After noticing very briefly Severino's "*Vaticinator*," Descuret's "*Medicina delle passioni*" (in which is to be found a study of the writing of Silvio Pellico by the Abbé Flandrin), Henze's "*Chirogrammato mancia*," Delestre's "*Mystères de l'écriture*," and the later works of Michon, "*Crepieux-Jasmin*," "*Deschamp*," etc., Prof. Stucchi remarks: "Graphology, which ought to be a most valuable auxiliary of psychology, has, like this, its essential basis in a third science, physiology;" and proceeds to outline the nature and practice of graphology. His conclusions are: (1) That graphology, like any other science, has a theoretical and a practical part, and from the exact and sure application of theoretical principles comes, with long and patient exercise, special ability; (2) that in order to establish an exact correlation between certain graphic signs and the moral and intellectual qualities of one's self and of others, a better knowledge of one's self and of others is necessary in order to avoid falling into grievous error; (3) that not all the graphic manifestations have the same value for graphological inquiry; (4) that a single writing is insufficient to reveal the nature of a given person.

A. F. C.

Schmerz und Temperaturempfindung. Von PROF. DR. Z. OPPENHEIMER. Berlin, 1893, pp. 128.

This thoughtful and important paper takes a step beyond Bouller, Dumont, Mantegazza, Vel, and scores of other writers on pain, a subject which has been under investigation at Clark University the past year. Pain affects the course of disease, and, indeed, fills the history of medicine, which wars on it. It is a degree, not a kind of sensation. The fact that saponin kills touch and not pain, while chloroform kills pain, but not touch, shows that their centres or conductive fibres or both are different. Pain is not the maximal sensation a sense-organ, but the most intense sensation which follows the strongest stimulus in the vaso-motor nerves. Besides, the interruption of pain conductivity and of vascular innervation, the increase and reduction of the sensations of temperature, have been noted in all fully recorded cases of syringomyelia, or degeneration of the posterior horn of the spinal cord. Touch nerves do not pass here and have no known connection with the horn, hence, so long as temperature sensations were thought to be mediated by tactile nerves, this was inexplicable. Temperature sensations are unique in being composed of simultaneous action of sympathetic and of tactile nerves. What has been called the sympatheticus is composed of two quite distinct groups of fibres, viz., the splanchnicus and the sympathetic system proper. The latter is peculiar among all nerves in that it has centripetal and centrifugal conductivity by its connection with anterior and posterior roots, and also by forking at the peripheral end a second arrangement for centripetal and centrifugal conductivity is provided, of which the latter innervates the nerves, and the former mediates the stimuli which proceed from the tissues. A constant excitation goes from the anterior roots to preserve the vascular tonus, which may be inhibited by an opposite pain current from the periphery, causing relaxation of tonus and hyperæmia.

A Review of Evolutionary Ethics. By C. M. WILLIAMS. Macmillan, New York, 1893, pp. 581.

The first 263 pages are devoted to well made digests of thirteen leading writers on evolutionary ethics, beginning with Darwin and embracing Wallace, Haeckel, Spencer, Fiske, Ralph, Barrett,

Stevens, Carneri, Höffding, Gizycki, Alexander and Ree. Digests are hard to make, but it is indispensable, in these days of rapidly accumulating literature, that they shall be made, and made systematically and thoroughly. Mr. Williams has acquitted himself pretty well here. Part II. is his own and is devoted to end, will, relations of thought, feeling and will, egoism and altruism, conscience, progress, results, and the ideal, and the way of its attainment. Christianity is defended as a "comforting belief." The discussions are practical and treat of such themes as the labor question, luxury, machinery, Bellamy, education, the status of women, rights of universities, capital punishment, altruism, change of heart, slavery, sacrifice, golden age, democracy, habit, health, want of rest, pleasure, end, law, etc. The length of the discussion is atoned for by frequent summaries. The highest joy of human association is the love of noble characters. The final destruction of the race need not trouble us. A far greater source of present pain is the loss of faith in personal immortality. It leaves death a harder sorrow, but it lends life a new meaning. The good we strive for lies here. We must, therefore, draw closer in sympathy and by mutual kindness render loss less bitter. We must bow to the inevitable and strive to "join the choir invisible of those immortal dead who live again in minds made better by their presence," to scorn the "miserable aims that end with self, in thoughts sublime that pierce the night like stars," and thus enkindle generous ardor, feed pure love, and make the "music which is the gladness of the world."

Psychologie du Militaire Professionnel. Par A. HARMON. Paris, 1894, pp. 216.

This is one of the "social psychology studies," and has excited great interest and opposition. The author's main theme is that armies are a source of crime, and he has striven to give us a work of science and not a collection of scandals. He finds that army life depresses mentality, breeds contempt of human life and physical suffering, causes brutality and grossness, both within and without the profession, and provokes sexuality and legal criminality. Physical analgesia, moral anæsthesia, the fact that all is supported by an *esprit du corps*, the distaste for useful labor, the substitution of brute force for respect for right, — these cause the demoralization, misery, alienation and suicide which statistics show to be so prevalent among military men.

Apperception and the Movement of Attention. G. F. STOUT. Mind, Vol. XVI, 1891.

In this analysis of the thinking process, Stout uses the term "Apperception" in the Herbartian sense. Attention is a motor-process, a muscular action which cannot be sharply marked off from that which produces physical change in external things. It involves actual movement, muscular strain, or at least motor impulse. It is not an occasional act. In the clearness and strength of presentations which successively become salient, there is merely a difference of degree; but between the salient presentation at any moment and the out-zone constituents of mind, there is an unbridged chasm. This unique salience must be due to a specific process which is called attention.

Mental elements, like social elements, group into systems. So long as the system lasts, it prevents its elements from acting in any other system or independently. It may break up and set its components free, or may unite with other systems and thereby